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Practical REFLECTIONS on the Character and  
Translation of E N O C H.

I N A  
S E R M O N,

PREACH'D at

*Welford in Northamptonshire,*

MARCH 9, 1737-8.

On Occasion of the much Lamented Death of the  
late Reverend

Mr. JOHN NORRIS.

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By P. DODDRIDGE, D. D.

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*Heu Pietas! heu prisca Fides!*

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the following Booksellers, viz. R. Hett, at  
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Uppingham; Tho. Warren in Birmingham; and  
Matt. Dagnall in Aylesbury.*



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To Mrs. NORRIS.

MADAM,

**T**HE Obligations which I am under to your faithful, tender, and long-experienced Friendship, render it very unfit for me to deny so small a Request, as the transcribing and publishing this Discourse. A Request, which you would probably never have made, had not your great Affection for so worthy a Man and so excellent an Husband, added a kind of Charm to the most plain and obvious Things, which so naturally tended to lead back your Thoughts to that dear Idea so familiar to them. It is very probable, that thro' the Tears with which you, Madam, will read these hasty and incorrect Pages, you will not be able to discern many of their Faults; especially considering how much your

kind Partiality towards the Author, will incline you to draw a Vail over them. But as I cannot promise my-self this Indulgence from every Reader, permit me, Madam, while I am addressing you, to offer my Apology to others, by reminding them of the Multiplicity of my Business, which necessarily prevents much of that Accuracy which my Respect for the Publick would otherwise engage me to study, in every Thing which I offer them in this Way.

If a Plea of this kind can ever have its Weight, it must surely be now, while the great Work of reviewing and transcribing my *Family Expositor*, lies daily on my Hands. The unexpected Favour with which my Proposals for it have been received, lays me under the strongest Obligation to endeavour to render that Performance as well worthy of the publick Acceptance as I can, and to carry it on with all the Dispatch consistent with that Care: nor shall I spare any Pains for that Purpose; so that I hope the Press, which is going on as fast as it can, will not be retarded on my Account, if it please God to continue my Health.

In the mean time I trust I shall be forgiven in borrowing a few Hours from that Service, to pay this last Debt of Duty and Respect, to dear Mr. Norris; whose Loss, added to that of his worthy Brethren, Mr. Some, and Mr. Saunders, and coming so soon after it, hangs so heavy on my Spirits, that it hath sometimes almost overwhelmed them. Most easily could I, Madam, join my Tears and Lamentations with yours on this ~~same~~ <sup>sad</sup> Occasion, and run thro' many Pages of most affectionate Condolance. But I rejoice to think that you have the noblest Support to bear up your Heart under its peculiar Sorrows.

It was not in vain, Madam, I am fully persuaded, that you daily saw, for so many Years, the amiable Example of Wisdom and Piety, which was so legible in all the Converse of that excellent Person, that is now removed. And as it must be a delightful Reflection to you, that you did all that the most engaging Friendship could conceive, to make the last Years of his Life singularly happy, as they evidently were, so I am well

per-



perswaded you have those yet stronger Consolations which arise from a well grounded Confidence of the Divine Guidance, Protection, and Favour for Time and Eternity. To that I most cordially recommend you, and yours, and am,

With all possible Sincerity and Respect,

MADAM,

Your Most Affectionately Sympathizing Friend,

And Faithful Humble Servant,

P. DODDRIDGE.

Northampton,  
April 20, 1738.

GEN. V. 24.

*And Enoch walked with GOD; and he was not,  
for GOD took him.*

**T**HE Apostle gives it in Charge to the believing Hebrews, that they should remember those who had presided over them, and had spoken to them the Word of the Gospel, well knowing it would be one sweet, and powerful Engagement, to follow their Faith, especially when they considered the End of their Conversation. (a)

I perswade my self, that it will be a very easy Matter for you, my Friends, to remember that dear and faithful Servant of Christ, who, for so many Years, \* had the Pastoral Care of you, guiding you, at once, in the Integrity of his Heart, and in the Skillfulness of his Hands. (b) You who have grown up, and as to some I may add, have grown old too under his Ministry, will surely find the

(a) Heb. xiii. 7.

(b) Psal. lxxviii. 72.

\* N. B. Mr. Norris died Feb. 8, 1737-8, in the 63d Year of his Age, having been near 38 Years Minister at Wellford.

the Recollection, notwithstanding all the Sorrow that must now attend it, both too edifying and too delightful to be neglected. You must, no doubt, find some Memorials of him, in various Places and Circumstances of Life; but none more numerous, and none more pleasing than your Bibles will afford you. How many awakening Exhortations, how many comprehensive Precepts, how many precious Promises have you, from Sabbath to Sabbath, heard him unfold? How many instructive and amiable Examples, have you not only heard, but seen him illustrate! It was the Care and Joy of his Life, to form himself on those great Models; and beholding them in the Glass of Scripture, he was *changed into the same Image*. In those Originals therefore you will often trace him, and in which of them is not the Resemblance beautifully conspicuous? Yet perhaps in few of the Miniatures which are there drawn, it is more remarkably so, than in the Account given of *Enoch*. *He walked with God, and he was not, for God took him.* As soon as you heard me read the Words, you with Pleasure saw how well they express'd both the distinguish'd Piety of your late Minister's Character, and the Ease and Suddenness of his Removal from us.

It is impossible for me to express the tender Sympathy, with which I undertake this melancholy Office, which my honoured Father was pleased to assign me. But I will attempt to break through the Difficulty, and to suppress the Fullness of my Heart, so far as it would obstruct what



I have to say, in humble Hope, that through the Divine Blessing, that which was the great End of his Life and Labours among you, may in some Measure be promoted by this Discourse, occasioned by his Death. And I am perswaded nothing will so nobly support your Hearts under this sad Separation, or so effectually secure and promote the Pleasure of your future Meeting with him, as a diligent Care to be Followers of him, as he was a Follower of Enoch, and all the Saints in that holy Course of walking with God, which is now to be the Subject of our Meditation. And that you may be both directed and animated in it, we will,

*First, Explain the View given us of Enoch's Life and Character. He walked with God.*

*Secondly, Consider the happy Close of this pious Course. He was not, for God took him.*

When I have handled these Heads as fully as the Time will admit, I shall,

*Thirdly, Conclude with some Practical Reflections, and an Address peculiarly suited to that awful Providence, which hath brought me among you this Day.*

And, Permit me to remind you, that your serious Attention to what shall now be spoken, is one Part of the Respect which you owe to the Memory of that worthy and excellent Man, in whose Place I stand.

*First,*

First, Let us attentively survey, the Account which is here given us, of the Life and Character of *Enoch*.

It is said that he *walked with God*; a Phrase which the same sacred Historian useth concerning one of *Enoch's* Descendants, *i. e. Noah*. He was a just Man and perfect in his Generations, and *Noah walked with God*, (a) and when it is said of other good Men, that they walked before the Lord, it seems to be an Expression much to the same Import, and implies, that in the main Series of their Lives, they maintained a firm Persuasion of the Being and Perfections of God, and of the other important Principles of Religion; and that in Consequence of this they were careful to behave as in the Divine Presence; and on the other Hand, that they were honoured with some gracious and comfortable Tokens of the Divine Acceptance and Favour: In a Word, that there was a mutual Friendship established and exercised between God and them. Blessed Character, and happy State! May we be formed to it, and improved in it, while we more particularly review it in this Instance of *Enoch*.

I. WHEN it is said that *Enoch* walked with God it evidently implies, that he had a firm Persuasion of the Divine Being and Perfections, and the other important Principles of true Religion.

OF this the Apostle expressly assures us, and argues it from the Account here given of him.

He had before his Transfiguration this Testimony, that he pleased God; but without Faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is the Rewarder of them that diligently seek him. (a)

Enoch had undoubtedly this Faith, by which he believed, that the Worlds were made by God, and that he is the great Supporter of all. He certainly traced him in his Works of Creation and Providence, and consider'd him both as the greatest and the best of Beings. He was firmly perswaded of his immutable Existence, his almighty Power, and unfearchable Wisdom; and he also consider'd him as the wise, the righteous, and gracious Governor of his rational Creatures; the Father, the Guide, and the Portion of his People. Without these reverential and these fiducial Regards, what Foundation or what Encouragement could there have been for his walking with God?

ON these Principles Enoch would easily infer the Certainty of a future State of Rewards and Punishments; considering how little the present Administrations of Providence bear the Face of final Retribution. We are also assured by St. Jude, that he, by Divine Revelation, prophesied of the Judgment Day, (b) and may from that hint probably conjecture, that other important Articles of Religion might in such an extraordinary way be discovered to him. We may especially

(a) Heb. xi. 5, 6.

(b) Jude v. 14.



cially conclude, that being thus divinely instructed in the Certainty and Pomp of Christ's second Coming, he was not left intirely ignorant of the Purposes of his first Appearance. And no doubt *Adam*, who was for the last 300 Years of his Life, Contemporary with *Enoch*, would not fail to acquaint him with that first important Promise relating to *the Seed of the Woman* (a) as the noblest Support to the Hopes of a guilty Creature.

It is indeed impossible for us to determine, how far his Views of the *Messiah* reached; but it is highly congruous to the rest of his Character, to conclude, that he traced every Intimation of this glorious Deliverer with Pleasure, and joyfully accepted him so far, as he was made known, as the great Medium of his Reconciliation to God, and Converse with him.

2. IN Consequence of this Perswasion of the great Truth of Religion, *Enoch* made it his Care to behave as in the Divine Presence.

He walked with God, i. e. he habitually conducted himself as one that was with God. And as it is said of *Moses*, *he endured and acted as seeing him who is invisible.* (b) It may be worth our while, more particularly to consider, how this would Influence his Secret, his Domestick, and his Publick Conduct.

(a) Gen. iii. 15.

(b) Heb. xi. 27.

WE may assure our-selves, that it hath a great Influence upon him in Secret, not only to restrain him from secret Sins, but to excite him to the Discharge of those secret Duties, which a present Deity so reasonably requires, and which they that have a suitable Sense of his Presence cannot omit. This certainly led him to spend many an Hour in devout Retirement, Meditation and Prayer: And we may reasonably conclude, that the good Man was never less alone than when he was alone. He probably never made nearer Approaches to Heaven, before his Translation thither, than when he had got rid of other Cares, other Amusements, and other Company; that he might be all at Leisure for his God.

It is also very evident, that this Sense of the Divine Presence, must have influenced *Enoch* in his Domestick Life. Short as the *Mosaick* History of this holy Man is, we learn from it, that he was the Master of a Family, and stood in the Relation of a Husband and a Parent; and which is something remarkable, we do not find, that any of the Patriarchs married younger than he; for his Son *Methuselah* was born in his 65th Year; which, considering the Age of Men in the Antediluvian World, must be the Bloom of his Father's Youth. With this Family he lived 300 Years, governing himself no doubt by a Resolution like that of pious *Joshua*, *That he and his House would serve the Lord.* (a) His Care would be like that of *Abraham* in after Ages, *To command his Household after him to keep the Way of the Lord.*

(a) *Josh. xxiv. 17.* H E

He would probably often call them together to join in Sacrifice and Prayer; when perhaps his Children, as we read of Job's, were remembered, according to the Number of them all. He could not but be solicitous to train them up in the Nurture and Admonition of the Lord, (a) that they might learn to know the God of their Fathers, and be inclined to serve him with a perfect Heart and a willing Mind. (b)

And he would be sure to enforce all his Precepts by a good Example. A Soul so habitually near to God, and so constantly sensible of his Presence, must be open to all the tenderest Sentiments of Humanity and Benevolence. He would of Course study to make every Body about him easy and happy, and like your venerable and beloved Pastor now with God, would wear a constant Smile on his Countenance, which he probably saw reflected from the Face of every Child and Servant in the Family. Happy were they that resided in it, for surely they might have continued there from one Century to another with growing Improvement and Delight.

And could we have traced *Enoch* into publick Life, we should undoubtedly have found that Part of his Character agreeable to the rest. Like *Jesus*, He went about doing Good, (c) his Head still full of wise Schemes, and his Heart overflowing with benevolent Affections; so that whatever Advan-

(a) Eph. vi. 4. (b) 1 Chron. xxviii. 9. (c) Luke x. 38.



ages his Rank and Circumstances gave him, were faithfully employed for the common Good. We may conclude, that such a Person was approved by Men, as well as accepted of God (a) that, when the Eye saw him it blessed him, and when the Ear heard him it gave Witness to him. (b)

THERE is great Reason to believe, that his Lips as well as his Hands fed many; and so much the rather as he was a Prophet commissioned by God to reach the People, and to bring them some extraordinary Revelations from him. Thus we read in Words which I hinted at above, *That Enoch the Seventh from Adam, prophesied, saying, Behold the Lord cometh with Myriads of his Saints, or holy ones, to execute Judgment upon all; and to convince all that are ungodly among them, of all their ungodly Deeds which they have impiously committed, and of all their hard Speeches which ungodly Slanders have spoken against him.* (c) From hence it plainly appears, that he lived in a very degenerate Age, when Impiety and Immorality abounded, when insolent Sinners, as in our Days, set their Nails against the Heavens, and gave their Tongues an unbridled License of walking thro' the Earth. (d) But he bore his undaunted Testimonies to the Truth of God in the midst of all their Opposition and Contempt. He resolutely set his Face like a Flint, as he well knew that in such a Cause he should never be ashamed. (e) His Heart, humane and tender as it was, could not but be warmed with a generous Indignation at the Dishonours which were done to the Divine Majesty, and

(a) Rom. xiv. 18. (b) Job xxxix. 11. (c) Jude 14, 15.

(d) Psal lxxiii. 6. (e) Isa. l. 7.

and knowing the Terrors of the Lord, he endeavoured to persuade Men (a) We would hope his Endeavours were not intirely in vain, but that thro' the Concurrence of Divine Grace, he was the happy Instrument of stemming the Torrent for a while, or at least of recovering or preserving a few, who might be the Companions of his Walk with God here, and are now his Associates in Glory.

SUCH a governing Care to approve the main Series of his private, domestick, and publick Conduct to the Being in whose Presence he always knew himself to be, must surely be comprehended in the Phrase before us; and it will be pleasant to consider,

3. That the Expression farther intimates his being honoured with correspondent Tokens of the Divine Acceptance and Favour.

ENOCH walked with God, and can two walk together, except they be agreed? (b) It plainly implies, that he lived in a State of Friendship with God; or as the Apostle expresseth it even before his Translation, *had a Testimony that he pleased him.* Thou meetest, saith the Prophet, *him that rejoiceth and worketh Righteousness, even such as remember thee in their Ways* (c) Thus did Enoch remember God, and thus was he visited by him. *The high and lofty one who Inhabiteth Eternity, who dwelleth in the high and the holy Place, condescended to dwell with this holy Man, as he was humble, and of a contrite Spirit.* (d) P U B-

(a) 2 Cor. v. 7. (b) Amos iii. 3. (c) Isa. lxiv. 5.

(d) Isa. lvii. 15.

PUBLICK Assemblies for Divine Worship were no doubt Seasons of delightful Converse with God; and *Enoch* would on that account honour and love them, whoever might forsake them, whoever might despise them. And in his House and his Retirements, his Journeys, and his Converse with his Friends, he had God still with him. *He walked in the Light of God's Countenance*, and was rarely looking up often in a Day, often in an Hour, and saw by Faith the most delightful Sight on this side Heaven, or even in Heaven itself, the smiling face of a Reconciled God and Father. He felt the gentle Elapses of the *Divine Love shed abroad on his Heart by the Spirit given unto him*, (a) which, no doubt, tho' under a darker Dispensation, witnessed with his Spirit, that he was a Child of God, (b) and an Heir of eternal Glory.

As Piety was the Source of all his social and personal Virtues, the Fragrancy of it as a sacred Perme would mingle itself delightfully with all his social and personal Enjoyments, and heighten them to a Degree unknown to those who have not thus tasted the Joys which a Stranger intermeddleth not with. In every advantageous Circumstance of Life he saw and observed the Hand of the Divine Bounty and discerning also the Interposition of the same Providence in all his Afflictions. (for Afflictions he undoubtedly had) he not only submitted to them in humble Silence, but cordially acquiesc'd in them as the Means which infinite Wisdom and Goodness had chosen to carry on its own kind Designs, to his final everlasting Happiness.

(a) *Rom. v. 5.*

(b) *Rom. viii. 16.*



AND such universally are the Ways, and such the Supports and Pleasures of those that walk with God. *Happy the Men that are in such a Case; ye happy the Men whose God is the Lord (a);* happy they by whom he is thus constantly owned and regarded, honoured and enjoy'd. I perswade myself that after such a Description, I need not insist largely on the Dignity, the Security and the Delights of such a Life, especially as it is to be the Business of my second general Head.

*Secondly, To consider the happy Close of the pious Course. He was not, for God took him.*

FOR the farther Illustration of which, you will observe, — That he was early and suddenly removed from our World. — That he was taken to dwell with God. — And that he was received to that happy State in a miraculous and unparallel Way. All these Particulars evidently appear from the Account which *Moses* gives of this important Fact, as illustrated by the Writers of the New Testament.

1. *Enoch* was early and suddenly removed from our World.

*He was not, i. e.* He was no longer here. You may perhaps wonder that I should speak of an early Remove, when you recollect that he was then 365 Years old. But you will not blame the Expression, when you consider the long Lives of Men in those Antediluvian Ages, to which the

(a) *Psal. cxliv. 15.*

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Period bore but a small Proportion. As his Son *Methuselah* lived 969 Years, so his Father *Jared* attained to 962 Years; and therefore being 62 Years old at his Birth, continued in the World 35 Years after *Enoch* had left it; whose Age at the Time of his Translation answer'd to about the 31st or 32d Year of Life at present, which you know is just the Vigour and Prime of it. But he had undoubtedly lived much in a little Time, and had done more for God before he had reached what was then accounted the Meridian of Life, than many who had out-strip'd him in Age by several Centuries. On this a gracious God excused him from the Trouble of passing thro' a longer Pilgrimage, and of drooping under the Burthen of declining Years. And sure so wise and good a Man would have been thankful for the Favour, tho' it had not been bestowed in so extraordinary a Way; especially as his Removal was not only early, but sudden too.

THIS Suddenness the Words do beautifully express, *He was not*, i. e. he disappeared at once, as Riches sometimes do when they take their Wings, and fly away, as an Eagle towards Heaven. On which account they are called *Things that are not*; (a) The Apostle renders it, *he was not found* (b) perhaps intimating, that some diligent Search was made after him, as after *Elijah*, when in a very instant succeeding Age, he was in an extraordinary manner received into Glory. LET

(a) Prov. xxiii. 5.

(b) Heb. xi. 5.

LET us pause a little on this delightful Thought What a sudden Transition this good Men had from Earth to Heaven! *He was not, for God took him* He probably rose in the Morning in perfect Health, and went forth with his usual Composure and Sweetness of Temper to the appointed Duties of the Day. And while he was perhaps conversing with his pious Friends, which was the Case with *Elijah*, or while like *Christ*, he was praying with and for them, or engaged in some other Act of Social Worship, he was suddenly call'd away. No tedious Illness, no sad Farewell to those that were at Home. This happy Man was in the Way of his Duty one Moment, and in the Regions of Immortality the next. *He was not, for God took him*, which farther implies,

2. That *he was taken to dwell with God.*

HE had walked with him in this *House of his Pilgrimage*, yet still his Faith and Hope had been waiting for a more noble and more perfect State and that *Hope did not make him ashamed*. Having guided him by his Counsels, God received him to Glory. And this was to him the Crown of all his Honour and Joy, that he was received to God. Divine Grace had long since taught him to say *whom have I in Heaven but thee? and there is none on Earth that I desire beside thee: (a)* And God treated him as a Friend that loved him, and was beloved by him. As if he had not been satisfied with visiting him below, he call'd him to dwell above

(a) Psal lxxxiii. 25.



above. *He shew'd him the Path of Life, and conducted him to his Presence, where there is Fullness of Joy, and to his Right Hand, where there are Pleasures for evermore.* (a)

AND that holy Soul, which hath been trained up for Heaven by so long a Course of Devotion and Virtue, would find itself most happily attemper'd and connaturalized to the World to which it was received. He changed his Place indeed, but his Employments and Pleasures were in the main the same. He still *walked with God*, but with a steadier Face, more unwearied Ardor, and more exquisite Delight. How gladly would he have obey'd this Divine Call to that World, tho' Death in its most dreadful Forms had stood to meet him in his Passage thither. But thro' the peculiar Favour of God to him, we are informed,

3. THAT he was received to this Happiness in a miraculous, and till that time an unparallell'd way.

FOR his sake God was pleas'd to create a new Thing on the Earth, and to permit a Child of *Adam*, to enter the Gates of his Glory, without taking the Road appointed to the best of Men in the Course of Nature, in passing through the Valley of the Shadow of Death.

I cannot say that we could with any Certainty have inferr'd this from the Words of *Moses* alone. *He was not, for God took him.* That Phrase might have

(a) Psal. xvi. 11.

have been interpreted of a sudden Death: As *Rachel* is said to lament because *her Children were not* (a) And *Job* expressed his Apprehension of immediate Death by saying, *thou shalt seek me in the Morning, and I shall not be* (b) Now had *Enoch* passed out of Life thus, it might have been said that *God took him*, as *Asaph* speaks of being *received into Glory* (c) And our Lord promises his Apostles, who were *to go the Way of all Flesh*, that he would *come and receive them to himself* (d) But *St. Paul*, who was guided by an unerring Spirit, which would sufficiently secure him from being imposed upon by any fanciful Comment, or precarious Tradition, has fix'd the Matter beyond all reasonable Doubt, by saying, *that thro' Faith Enoch was translated, that he should not see Death, he and was not found, because God had translated him.* (e)

THIS was a Case hitherto unequalld, nor hath the like happen'd even to the present Day, excepting only the Rapture of *Elijah*, and the Ascension of Christ.

WE are at large told in the Book of *Kings* (f) that the pious *Elijah*, who like *Enoch* had signalized his Zeal for God in a very degenerate Age, was favour'd with an extraordinary Remove like his. He was fetch'd up to Heaven by a Detachment of Angels, who brought along with them a splendid Vehicle, which is called a Chariot of Fire prepared

(a) Matt. ii. 8. (b) Job vii. 21. (c) Psal. lxxiii. 24.  
(d) John xiv. 3. (e) Heb. xi. 5. (f) 2 Kings, xi.

prepared for that Purpose, and which might possibly by some unknown Operation be the Means of purifying and refining the Mortal Part of his Nature, † to such a Degree as was necessary in order to its inhabiting that Kingdom of God which *Flesh and Blood cannot enter, and which Corruption cannot inherit.* (a)

I speak also of the Ascension of our Blessed Redeemer, as a parallel Instance, because, tho' he died, yet he rose again from the Dead, and continued a while upon Earth, eating and drinking, and travelling from Place to Place, as he had done in the Days of his Flesh; so that his Flight to the Regions of Glory was as miraculous, and might as properly be called a Translation, as if he had not died at all.

AND in this respect the Saints which are *found alive* at the general Judgment, shall be conformed to these great Examples. For we are expressly told by *St. Paul*, who mentions it as a Mystery till then kept secret, and now but imperfectly revealed, that *we shall not all die, but we shall all be changed, in a Moment, in the Twinkling of an Eye.* (b) And he illustrates it, when he tells the *Thessalonians*, (c) that after the Resurrection of those *that sleep* in

(a) 1 Cor. xv. 50. (b) *ibid.* 51, 52. (c) 1 Th. iv. 16, 17.

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† ——— Corpus mortale per Auras  
 Dilapsum tenues: ceu latâ plumbea Fundâ  
 Missa solet medio Glans intabescere Cœlo.  
 Pulchra subit Facies. OVID Met. Lib. xiv. v. 824, &c.



*in Jesus, they who are alive shall be caught up with them in the Clouds to meet the Lord in the Air, in order to our being for ever with him. Words with which we may justly comfort ourselves and each other, for those Consolations of God are not small.*

AND it is exceeding probable this would have been the stated Manner of passing from Earth to Heaven, had not Sin made its fatal Inroads upon us, and Death enter'd in its Train. For nothing can be more certain than that, had not the increasing Numbers of Mankind been one way or another thin'd and diminish'd, Earth would several Thousand Years ago have been too small to nourish, or even to receive its Inhabitants.

It would be great Presumption in me to pretend to describe the Change made in the Body of *Enoch*, by this Translation, or to give an Account of the Circumstances that attended it; since the Sacred Historian hath not thought fit to record them. I will not pretend to say how much Reason a learned and ingenious Writer of our own (a) might have to conjecture, that all the Antediluvian Patriarchs whom *Moses* mentions (except *Adam*, who was now dead, and *Noah* not yet born) might be assembled, perhaps with Multitudes more, to see this great Sight; yet I cannot think it passed without any Witness at all. When *Elijah* was to be taken up, it's very evident, that not only he himself had some Intimations of the Time and Manner, but that it was divinely revealed to the Prophets of *Bethel*

(a) Dr. Hunt, of *Div. Rev.* p. 43

*Bethel* and *Jericho*, as well as that *Elisha* was permitted to be an Eye-Witness of it. And when *Christ* ascended, it was in the Presence of all the Apostles, (a) *while he spake with them*, and they beheld, and looked steadfastly upon him. And there is the greater Reason to believe that something like this might be the Case with *Enoch*, because his Translation might probably be intended to answer many valuable and important Purposes, which required at least some competent Number of Witnesses, if not a large and publick Assembly.

So far as this important Fact was known, it would be the most glorious Testimony the World had ever received of God's Regard to singular and distinguish'd Piety. His permitting righteous *Abel* to fall by the Hand of his cruel and wicked Brother, might have been a *Stone of Stumbling*, and a *Rock of Offence*, and that Career of prosperous Tyranny and Violence, with which the Giants of those Ages were then filling the Earth, might have tempted Men to suspect that the *Lord had forsaken it*. This no doubt embolden'd *ungodly Sinners* in their *hard and impious Speeches*, as well as their *ungodly Deeds*. But when *Enoch*, that holy Prophet, who had so long been the Object of their prophane Mockery and Derision, was thus singled out from the whole Race of Men, as the Friend of God, and taken to dwell with him, it would evidently appear, there was a *Reward for the Righteous*, and a *God who judged in the Earth*. (b)

It

(a) Acts i. 9, 10.

(b) Psal. lviii. 11.

IT would also be a sensible Demonstration of the Reality of an invifible World, and would, by a Train of easy Confequences, confirm Mens natural Apprehenfions of the Immortality of the Soul, and of the Exiftence of fome nobler Orders of Beings in the upper World, with whom wife and righteous Men are at length to be incorporated, as Members of the fame Blessed Society.

AND as the Body of *Enoch* was thus translated, it would naturally appear an Intimation, that God had prepared a future Happinefs for the Bodies of his People, as well as their Souls, and confequently that the Trophies of the Grave fhould at length be recovered, and the fleeping Duft of the Saints raifed and animated anew. And a future State of Punifhment for the Wicked, is fo evident a Counterpart to this Doctrine, that few could be fo ftupid as not to infer it, from the Fact here under Confideration.

SUCH important Lessons as thefe might the World have learnt from the Translation of any Perfons of diftinguifh'd Piety; but there were fome peculiar Purpofes to be answered by that of *Enoch*, confider'd not only as a Preacher of Righteoufnefs, but as a Prophet too, and as one who had foretold the Coming (a) of the Lord with ten Thousand of his Saints, to take Vengeance on rebellious and impenitent Sinners; and a Day of Vengeance to them, muft furely imply a Day of Reward, and Glory to thofe good Men whom they had defpifed, reviled,



reviled, and oppressed. Now if *Enoch* in his Life on Earth wrought no Miracles, as we find not that he did, his Ascension would be a most convincing Proof of his Divine Mission; and indeed, as many of the Miracles of Christ also were, it would be a *Specimen*, as well as a *Seal*, of the Truth of the Doctrine which he taught.

ON all these Accounts I think I may venture to say, the Translation of *Enoch* would be a more important Favour to others, than it was even to himself, and consequently it is reasonable to believe, that the same Goodness which induced the Divine Being to perpetuate the Memory of this Fact for the Instruction and Encouragement of future Ages, would likewise induce him to make it so publick and visible, that there should be at least a few credible Eye-Witnesses to attest it. \*

AND thus my Brethren you have heard of the Piety of *Enoch*, and you have seen as *James* expresses it, *the End of the Lord.* (a) I shall conclude,

(a) James v. 11.

Thirdly,

\* I have taken no Notice of that singular Account which the ingenious Author of the Essay on Div. Dispens. &c. gives of *Enoch's Translation*; which he supposes was his being taken to dwell with the *Shekinah*, in the Terrestrial Paradise. I have wav'd the Mention of this, because it depends on a very precarious Conjecture, that the *Shekinah* had its fixed Abode there, and also because were this to be allow'd, since this Author doth not pretend to say, that *Enoch* was with the *Shekinah* in the Ark (where he supposes that to have been during the Deluge) he must grant that he ascended into Heaven some time before the Flood. So that I cannot see any End at all to be answer'd, by supposing his Translation was any Thing different from that Ascension.

Thirdly, with a few Hints, by way of Improvement, which I shall leave you farther to prosecute in your own Meditations.

You will naturally fix on such Reflections as these.

1. How pleasant it is to think of this friendly Intercourse, which thro' a Redeemer is establish'd between Heaven and Earth.

It is strongly illustrated in this great Instance, *Enoch walked with God, and God took him.* Is it not at once a delightful and a surprizing Thought? That the great Sovereign of Universal Nature, who humbleth himself to behold the Angels, when they stand around him, vailing their Faces, and covering their Feet in his Presence, should form such a Friendship with humane, yea with sinful Creatures, that they may be said to walk with him; even they whose Guilt might cause them to flee from his Presence, like our fallen Parents, and from whose Pollutions he might justly turn away his holy Eyes with Abhorrence. Yet we see all these Obstacles overcome; and hear of it, not as the Privilege of *Enoch* alone, but of all his True *Israel*, that he *will dwell in them, and walk with them, that they shall be his People, and that he will be their God* (a)

AND in Consequence of this, we are also raised to the blessed Hope, of being at length *taken to him*, tho' not in so immediate a Manner, yet as surely,  
and

and at length as compleatly as *Enoch* was. A mortal Creature may say, *thou wilt guide me by thy Counsel, and afterward receive me to Glory.* (a) Yea the lowest real Christian has the Security of his Word and Covenant, that he shall at last have a yet more solemn and more *abundant Entrance* administer'd to him into the Kingdom of his Father and his God (b)

AND whence are these Privileges and these Hopes, my Brethren? Let us often ask our own Hearts the Question, when we are enjoying God's Presence, and waiting for his Salvation. And let us answer it in those Words of the Apostle, *we that were once afar off, are brought near the Blood of Christ.* (c) By Christ hath God reconciled us to himself, by Christ have we now Access to him as our Father, and as Christ who hath the Keys of Death, and the unseen World, is the Person who is to call us from hence into that which is *within the Vail*, so he is at length to compleat the Purposes of Divine Love to us, by *coming again*, and *receiving us to himself*, that we like triumphant *Enoch*, yea, and with him too in that Day of his greatest Triumph, may in our intire Persons ascend to the Regions of Immortal Holiness, and Perfect Joy; Let us labour continually to feel the Greatness of our Obligations to this blessed Redeemer, and with daily Dependance on his Atonement and Righteousness, his Intercession and Grace, let us, in every remaining Step of this Pilgrimage, be *walking humbly with our God.* (d)

2. How

(a) Psal. lxxiii. 24. (b) 2 Pet. i. 11.

(c) Eph. ii. 13. (d) Mich. vi. 8.



2. How solicitous should we be that we may have our Lot, both in Time and Eternity, with those who like *Enoch* have walked with God?

I have now been describing the Character and Temper of a truly good Man, a Character common to all the Children of God, whatever their particular Denomination or Profession may be. But must I not reasonably fear, that some among you are so much Strangers to it, that you find this an unintelligible Language? Let me address myself to such of you with a Word of Expostulation, and to all with a serious Exhortation. Oh, that it might penetrate each of our Hearts!

W H Y are you Strangers to walking with God? Is it an imaginary Thing, even this which Scripture so honourably records, which God himself so singularly owned, and thro' the Riches of his Grace rewarded too? Oh Sirs there was surely as much Reality and Solidity in it, as in the Heavenly World, in which it ended.

A N D let Conscience answer; Is it not an honourable, is it not a pleasant Way of passing thro' Life? Do you think that while *Enoch* was thus employed, and entertained, he had indeed any Reason to envy the richest, the greatest, the most prosperous, or the most luxurious Sinner? Do you not in your Hearts believe, that it must be a very comfortable Thing to converse daily with God as a Friend and a Father, to conduct ourselves before him in such a Manner as to be assured of his Appro-

Approbation, and to be able to rejoice that he knows every most secret Thought of our Soul? Do you not think it must sweeten Solitude to think of him as always near us, and increase the Pleasures of Society too, when our Converse with others is made subservient to our Communion with him? And above all, do you not really apprehend, that Reflections on a Life like this would greatly soften the Approach of Death, and quite transform the very Appearance of it?

AND I beseech you to consider that this is not a light Thought. However you may neglect God now, you must have one awful Interview with him, and if you do not, and will not *walk with him*, he will in another, and very different Sense of the Word, *take you*. He will arrest your Fugitive Souls in the midst of these thoughtless ungrateful Wanderings, and your Spirits must return to God that gave them. Now doth not your own Reason, as well as the Divine Word, tell you, that there will be an unspeakable Difference between the Manner in which different Souls are received by him on that Return: A Difference between the Reception of those who have lived in a holy Friendship with him, and those who like yourselves have always been Strangers to him; whose Language it hath in Effect been, "Let them walk with God" that will, but I for my Part have other Company and Pleasures and Business to attend." Is there not an apparent Fitness that the former should be taken into a State of everlasting Nearness to God, and the latter driven to a perpetual Distance

ance from him, whom they have chosen to forget and forsake? And with all your Self-partiality, would it not appear an Indecency and Irregularity in the Divine Administration, to treat such different Persons upon a Foot of equal Friendship?

SEE to it my Friends that you are not Self-condemned. See to it, that you do not pass a Sentence against your own Souls, and judge yourselves unworthy of eternal Life. *Acquaint your selves with God now, and be at Peace with him* (a) least he resent the Injury done to his offer'd Friendship, and turn away from you in the Day of your final Distress, with a righteous Disdain; for it is an everlasting, most obvious, but most important Truth, *that they who are far from God, shall perish.* (b)

LET me also address a solemn Exhortation to those that have experimentally known what such Converse with God means, and who by his good Spirit have been led into a holy Walk with him. Pursue it I beseech you with greater Resolution and Care, for surely it is well worth your Pursuit. I appeal to you Christians with Pleasure on this Head. Have not those been your most comfortable Days in which you have most constantly attended to it? Days which have pass'd with the greatest Delight, and which have been reflected upon with the greatest Satisfaction? Is not this and that Place recommended to you by the dear Remembrance, that you have walked with God there. This and that Book and Friend endeared, as hav-

(a) Job xxii. 21. (b) Psal. lxxiii. 28.



ing been instrumental in promoting that Converse? Say then whether it be not worth your while with most attentive Reflection to concert Measures for improving and cultivating this Divine Friendship? Whether, when you have fixed upon them, it will not be your Wisdom diligently to pursue them, tho' some considerable Difficulties may be in your Way? Let not any Estrangedness grow between God and your Souls, but review the various Branches of *Enoch's* Character, as your own Model, if you would live with Joy, and die with Courage. Let your Conduct be such, especially in Secret, and then we may reasonably conclude, that your Domestick and Publick Behaviour will not be much unlike it. And then you may enter into the Spirit of our next Reflection, which is all I shall add.

3. WITH how much Pleasure should we look up, after those holy Souls, who having *walked with God* upon Earth, are now *taken by him*, to an Heavenly Abode!

CAN any of us apprehend, that if the nearest Relatives of *Enoch* were Witneses of his Translation, they beheld it with weeping Eyes, or sent out a Gale of Sighs or a Peal of Groans after him; how tenderly soever they lov'd him, and how much soever of the Support or Delight of their Lives might seem to depend on his Continuance with them? Or if their Fondness thus prevailed over their Reason and their Faith, can we imagine that their ascending triumphant Friend would have approv'd

of such a Conduct? Would he not rather have beheld it with a Mixture of Compassion and Displeasure; if Displeasure could have been felt in so happy a Circumstance? But we will rather hope, that they hail'd his Flight to the Paradise of God, and bore it away with them as a long and a powerful Cordial, under all the Sorrows and Distresses of Life, that *Enoch* was so comfortably and so honourably delivered from them, and secured by Adamantine Walls from every Invasion of Sorrow and of Sin; yea from the Sight of those Crimes and Miseries which had formerly tormented his righteous and tender Spirit.

AND why should not we in like manner congratulate our dear deceased Friends, who are not any longer here with us, because God hath taken them? You will perhaps have a ready Answer, and immediately say, *Enoch* was translated, but the Friends we lament are dead, and our Tears flow from that Consideration. But let me farther ask, Is there not a Passage to the Presence of God thro' the Valley of the Shadow of Death? And do we not firmly believe they have found that Passage? In some Cases, especially in a Case like this now before us, we should think it a kind of Impiety to doubt of it. And if so, methinks there is not so much Difference between the Temper with which we should regard the Deceased and Translated Saints, as we may be ready at first to imagine.

'Tis true the Persons of whom we now speak have drop'd their Bodies in the Grave; but that

is no Pain to them, nor any such important Loss, as that for their Sakes, we should greatly regret it.

IF we saw them after the Labour of a fatiguing Day, or after a long Fit of painful and languishing Illness, fallen into a gentle Slumber, and knew that their Minds were, during that Interval, entertained with the Visions of God like those which the Prophets saw, and raised to sublime and elevated Devotion, beyond what they had ever before felt, should we mourn over them because their Senses were locked up, and they did not, for that time see the Light of the Sun, nor hear such poor Conversation as ours? Should we not rather rejoice and be tenderly solicitous to guard their sleeping Moments, and watch that nothing might break in upon them, and call them down to Earth and Vanity too soon? And are not their Slumbers now as sweet, and are not their Visions as bright and glorious? What tho' they do not breathe? what tho' their Blood does not circulate, and the Curtains of the Grave be drawn around them? Is there so much in these Circumstances, to give us Anxiety and Distress?

OH but you will say we should have a secret Hope that our sleeping Friends would awake again, and renewing the interrupted Converse, relate to us what had passed in that Interval; and we could with Pleasure wait Weeks and Months in Expectation of that. Nay but shall we not ourselves e'er long awake, if we are Christians indeed? If we are *walking with God*, shall we not e'er long be

*taken*



taken by him, not to the Amusements of a pleasing Dream, but to those solid Substantial everlasting Pleasures, which his Saints above are drinking in with unutterable Delight.

*LORD we are hoping for thy Salvation, may we in the mean time be doing thy Commandments! (a) while we walk with thee, we will not complain of the Length or the Roughness of the Way, nor will we be inconsolable for the Loss of the most pleasant Companion, or most able Guide. For thy Name's Sake do thou lead us and guide us, (b) and we will wait thy Call to enter into thy Rest.*

SUCH were the Sentiments and such the Temper of that truly reverend and excellent Person, whose Death was the Occasion, the very mournful Occasion of my appearing this Day amongst you; on whose Character it would be easy for me to dilate much more largely than my Time will now admit, or than I judge it proper to do in a Funeral Discourse, where Flattery is so often introduced, that the Simplicity of most obvious Truth is ready to be suspected. I shall only say in a few Words, that what I said of *Enoch* in the first Head of my Discourse (excepting only what was peculiar to his Circumstances as a Patriarch and a Prophet) is as what by long Observation, I had seen in Mr. *Norris*. And I appeal to those of his Family, and to you his People, whether there was not, in almost every Sentence, a visible Resemblance, and whether

(a) Psal. cxix. 166. (b) Psal. xxxi. 3.

ther it might not very properly be repeated here with a mere Alteration of the Name. So evident was it that he walked closely with God, and firmly believing the great Doctrines both of Natural and Reveal'd Religion, made it his constant Care to behave as in the Divine Presence, and liv'd under the sensible Tokens of Divine Acceptance and Favour; which diffused over his Heart, and even over his Countenance, an habitual Joy, which is no where to be found on Earth, but in Christians of such distinguished Attainments in Piety.

BUT tho' I must not allow my self to dwell on this pleasing Subject, I hope I may be permitted publickly to acknowledge the Sense I have of the Favour of Divine Providence to me, in leading me so early into the Acquaintance of this excellent Person, and blessing me with so great a Share of his Friendship; with which I was honoured from my first Entrance into the Ministry, and which his singular Humanity and Condescension, Wisdom, and Piety, have render'd exceeding delightful and improving to me in all the succeeding Years of Life,

AND surely I should be greatly deficient in the Duty of this Day, if I did not solemnly charge it upon you frequently to recollect your Obligations to the Divine Goodness, in giving you so able and so tender a Shepherd, and in continuing him amongst you for so long a Time with such cordial Love, that repeated, unanimous, and earnest Solicitations from the most considerable Congregations in the Neighbouring Counties, † could not prevail upon him

† Particularly Birmingham and Nottingham: ( ).

him to remove from you. So evident was it that he took the Oversight of you, *not by Constraint, but willingly, not for filthy Lucre, but of a ready Mind.* (a)

It may eminently be said of you, my Friends, in a Spiritual Sense, that *you have been fed with the finest of the Wheat*, as the pure and uncorrupted Truths of the Gospel have been preached amongst you, with Plainness and Seriousness, and in the Spirit of Love. Your Minds have not been amused with useless Subtleties and barren Speculations: you have not been vexed with *Strifes of Words unprofitable and vain*, nor grieved with passionate Invectives against your Brethren of any Denomination: Invectives which are never more criminal than when delivered in the Name of the Lord, and which too often turn the Food of Souls into Poyson, and *that which should have been for their Welfare into a Trap.* This good Man brought out of the good Treasure of his Heart good Things. (b) His generous and benevolent Soul overflowed with Sentiments of Candour and Love, and he was never more in his own Element, than when he was telling you that the *Kingdom of God is not Meat and Drink, but Righteousness and Peace and Joy in the Holy Ghost.* (c) And I firmly believe, that in the eight and thirty Years of his Ministry among you, he never delivered a Sermon, or a Sentence, inconsistent with that great Principle.

(a) 1 Pet. v. 2. (b) Matt. xii. 35. (c) Rom. xiv. 17.



I join with you in lamenting that none of those elaborate and judicious Discourses which he delivered among you from Sabbath to Sabbath, are or can be published to the World. For tho' it is certain, that his graceful and venerable Aspect, and his easy yet lively Manner, gave a peculiar Beauty to them, as delivered by himself, yet when I consider, how judiciously his Thoughts were selected, how methodically they were disposed, and with what Propriety, Elegance, and Spirit, they were expressed, I am well assured, they would generally have been esteemed a rich Addition to that great Number of Practical Writings, with which our Age and Country is already blessed, and with which I hope it will still abound.

But I trust, my Friends, it is not in vain you have heard those Discourses which you cannot review. I know they fell soft as Showers of Snow on the Ear of his Hearers, and I hope they also penetrated your Hearts, and left permanent and fructifying Effects there, which will not pass away like Snow before the Sun. *Let your profiting then appear unto all Men.* And so much the rather, as you have had the Advantage of seeing his Precepts illustrated, by the most prudent, inoffensive and amiable Behaviour. You have seen him providing *Things honest and honourable in the Sight of all Men.* You know how gentle, how benevolent, how chearful, and how useful his Conversation was. How open his Hand and his Heart were, to every Office of Friendship, to every Work of Charity. Go ye therefore, and do likewise. As

As for what he was in the Domestick Relation of Life, I had almost said, I wish it be not too long, but I will rather say, too tenderly remembred. The Loss of a Husband so constantly obliging, so affectionately sympathizing, so well furnished as a prudent Guide, and a pleasant Companion, and so well disposed for the Offices of both, will, I fear, be too deeply felt. May the Sense of it be tempered with those Divine Consolations, which he was so eminently fit to administer, but which have not surely lost their Value, and will not, I hope, lose their Relish, though no longer administer'd by him! May the Children which were dear to him as his own, never forget with how much Diligence he instructed them, with how much Importunity and Constancy he pray'd for them, and with what Tenderneſs he watch'd over all their Interests! May they ever behave answerably to those Advantages, that the numberless Petitions which have been put up for them, may descend in the richest Blessings on their Heads!

I know, my Friends, that the Loss must sit heavy on all your Hearts, and as to those with whom I have personally conversed, since this Breach was made, I have heard your Lamentations, and seen your Tears. But remember, I beseech you, how much you owe to the Divine Goodness in giving you such a Minister, and such a Friend, in continuing him among you, with such Vigour of Health, and Chearfulness of Spirits,

for

for so many Years, a burning and shining Light ; I may add, even in the Decline of Life, growing brighter and brighter. And though his Removal, while his Capacities of Usefulness were to the last so great, \* must be very affective to you, yet I cannot forbear saying, that you have some peculiar Reason to be thankful for the *Manner* and *Circumstances* of his *Death*.

NATURE was not rack'd with tormenting Pain, nor worn out by a tedious consuming Illness ; but the good Man grew a little drowsy towards the Evening of his long Day, and having served his Generation according to the Will of God, gently fell asleep, as he was going from one Apartment of his House to another ; and all the Business and Struggle of dying was over, in less Time, than could have serv'd him to get up the Stairs, as he was attempting to do. 'Tis a delightful Thought that God dismiss'd his Servant in so peaceful a Manner, that his Death so much resembled a Translation, and *he was not, for God took him.*

I doubt not, but every one of us is ready to say, " so may I live, and so may I die ! " But while

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\* 'Tis observable that Mr. Norris preach'd the last Sabbath he lived, and concluded the publick Service with a copious, lively and affectionate Prayer for his People, which could not have been more suitable if he had known he was then taking his last Farewell.



while we live here, if we have any Regard to our own Comfort, or the Publick Good, it must grieve us, to see our Breaches thus multiplied upon us, to see the Lights of the Sanctuary extinguished, and his People here, and in so many Neighbouring Flocks, even at the very same time, *left as Sheep having no Shepherd.* † Yet I must hope the great Shepherd of Israel will continue to feed you, and *as the Residue of the Spirit is with him,* will raise up a suitable Supply. To him I most cordially recommend you and all my other Friends who are mourning your Losses and their own. And under all that Burthen of Care and Sorrow, in which my Share is so peculiarly apparent, would exhort you to say, and join with you in saying, *(a) The Lord liveth, and blessed be our Rock, and let the God of our Salvation be exalted.*

(a) Psal. xviii. 46.

† N. B. 'Tis observable that those ~~few~~ excellent Men and useful Ministers, Mr. Bragge of London, Mr. Shepherd of Braintree, and Mr. Grove of Taunton, all died within a Fortnight or Three Weeks of Mr. Norris's Death.

F I N I S.

## ADVERTISEMENT.

**W**HEREAS I find, on a more exact Computation, that my *Family Expositor* on the Evangelists, will amount to a much greater Number of Sheets than was promised in the Proposals, it will be necessary to raise the Price of those few which are printed more than are or shall be subscribed for. I think it proper therefore to give Notice, that no Subscriptions will be taken in after *Midsummer* next, under Twenty Shillings the two Vols. sew'd in Blue Paper; and I desire the remaining Subscriptions may be sent in as soon as possible, that I may not again be forced, as I have already been, to reprint the first Sheets of the Work.

*P. Doddridge, May the 5th, 1738.*

# ADVERTISEMENT.

THESE I had, on a more than Com-  
 parison, that my Family Edition on the  
 subject, will amount to a much greater Num-  
 ber of Sheets than was provided in the Prospect;  
 will be necessary to raise the Price of those now  
 which are printed more than six or shall be sub-  
 scribed for. I think it proper therefore to give  
 notice, that no Subscriptions will be taken in after  
 the former next, under Twenty Shillings the two  
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 maining Subscriptions may be sent in as soon as  
 possible, that I may not be forced, as I have  
 already been, to reprint the first Sheets of the Works.

P. Doddridge, May the 25<sup>th</sup> 1732.